

Q2. Summarise the central teachings of Jainism.

Ans. Teachings of Jainism are as follows:

- (i) The principle of *ahimsa* to living beings especially to humans, animals, plants and insects was cardinal principle of the Jainism and the entire world is animated even stones, rocks and water have life.
- (ii) It is believed in the concept of Karma did not condemn the caste system believing a person is born into a particular caste based on his deeds in the previous life.
- (iii) According to the teachings of Mahavira, freedom from cycle of birth and death is the main goal of life. It can be achieved through *ahimsa* and severe austerities based on self-denial, penance and meditation. Monastic experience is a necessary condition of salvation.
- (iv) A true Jain was required to take five vows to abstain from killing, stealing and lying, to observe celibacy and to abstain from possessing property.
- (v) Jainism recognised the existence of the Gods but placed them from lower than the Jina. Jainism rejected the authority of the Vedas and did not believe in the supremacy of the Brahmins.

Q3. Discuss the role of the begums of Bhopal in preserving the stupa at Sanchi.

Ans. The role of the Begums of Bhopal in preserving the Stupa at Sanchi is as follows:

- (i) Its survival and preservation is also in a large measure due to the wise decisions of the begums of Bhopal. Among others the role of Shahjehan begum and her successor Sultan Jehan Begum is commendable.
- (ii) The begums provided money for the restoration and preservation of the ancient site. Sultan Jehan funded the building of the museum and guest house where John Marshall lived, wrote about the Stupa. She also funded the publication of the volumes.
- (iii) John Marshall's dedication of the volumes to her, proof of her important role in preserving the Sanchi Stupa.
- (iv) The importance of the efforts of the begums of Bhopal can be judged by the fact that Sanchi survived but Amaravti did not.
- (v) Sanchi was discovered in 1818; three gateways were standing, the fourth was lying on the spot and the mound was in good condition. Now the stupa is an important source for archaeologists and to reconstruct and understand about the Buddhism.

Q8. Discuss the development in sculpture and architecture associated with the rise of Vaishnavism and Shaivism.

Ans. (i) Vaishnavism and Shaivism are the two branches of Hinduism.

(ii) In case of Vaishnavism, Lord Vishnu was regarded as the chief deity. In case of Shaivism Lord Shiva was regarded as the chief deity.

(iii) Both traditions were part of the Bhakti movement. Bhakti movement emphasised on the love and devotion of the devotee to the God.

(iv) This tradition of Vaishnavism and Shaivism also impacted the tradition of architecture

and sculpture. The temples developed the house deities. The initial temples were small and simple.

- (v) It was a small room called *Garbhagriha*. Later it expanded, a tall structure was built on the *garbhagriha*. It was called *Shikhara*. The walls of the temple were decorated with suitors. Some temples were built that had huge entrance and big halls for the comfort of visitors.
- (vi) Many of these temples were carved out of rocks. These artificial caves were turned into temples. The tradition of artificial caves is old who had renounced the world. The most important were the Ajivikas, that developed as a sect during the reign of Ashoka.
- (vii) Later a good example of the rock-cut temple is the Kailash Nath temple of the 8th century. It was carved out of a single piece rock. There is a copper plate inscription at the temple of Ellora wherein the sculptor exclaims, "How did I make it !"
- (viii) Sculpture was yet another way of expression. Deities were given many shapes and forms in the sculpture. Shiva has been shown in the form of Linga. Many deities have shown in different forms, sometimes grotesque.